

A

Brief Account OF THE BEHAVIOUR, &c.

BY a Commission of Oyer and Terminer for the Trial of the King's Pretended Judges, began at the *Old Bailey*, *Octob.* 10th, 1660, the aforesaid Persons with many others were Sentenc'd to Death, of which *Tho. Harrifon*, or Major-General *Harrifon*, was the First that was Executed, which was on *Saturday* the 13th of *October* following. According to his Sentence, he was drawn on a *Hurdle* from *Newgate* to *Charing-cross*, where within certain Rales made on Purpose a Gibbet was erected. When he came to the sight of the Gallows he was transported with Joy, and his Servant asked him how he did? He answered, *Never better in my Life*: His Servant told him, Sir, there is a Crown of Glory ready for you; O yes! Said he, *I see it*. When he was taken off the Sledge the Hangman desired him to forgive him; *I do forgive thee* (said he) *with all my Heart, as it is a Sin against me*; and told him, *he wish'd him all Happiness*; and further said, *Alas poor Man! Thou dost*

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doſt it ignorantly; the Lord grant that this Sin may not be laid to thy Charge; and putting his Hand into his Pocket gave him all the Money he had; and ſo parting with his Servant, hugging of him in his Arms, went up the Ladder with an undaunted Countenance.

Major-Gen. Harrifon's Speech upon the Ladder.

Gentlemen!

I Did not expect to have ſpoken a Word to you at this Time, but ſeeing there is Silence commanded I will ſpeak ſomething of the Work God hath in Hand in our Days.

*Many of you have been Witneſſes of the Finger of God that hath been ſeen among us of late Years, in the Deliverance of his People from their Oppreſſors, and in bringing to Judgment thoſe that were guilty of the Precious Blood of the Dear Servants of the Lord: And how God did witneſs thereto by many wonderful and evident Teſtimonies, as it were immediately from Heaven; inſomuch that many of our Enemies, who were Perſons of no mean Quality, were forced to confeſs, *That God was with us; and if God did but ſtand Neuter they ſhould not value us;* and therefore ſeeing the Finger of God hath been pleading this Cauſe I ſhall not need to ſpeak much to it: In which Work I with others were engaged, for the which I do from my Soul bleſs the Name of God, who out of the exceeding Riches of his Grace accounted me worthy to be inſtrumental in ſo Glorious a Work; and though I am wrongfully charged with Murder and Bloodſhed, yet I muſt tell you I have kept a good Conſcience both towards God, and towards Man; I never had Malice againſt any Man, neither did I act maliciously towards any Perſon, but as I judged them to be Enemies to God and his People: And the Lord is my Witneſs, that I have done what I did out of the Sincerity of my Heart to the Lord. I bleſs God I have no Guilt*

" Guilt upon my Conscience, but the Spirit of God beareth Witness that my Actions are acceptable to the Lord through Jesus Christ; though I have been compassed about with manifold Infirmities, Failings and Imperfections in my Holiest Duties, but in this I have Comfort and Consolation, that I have Peace with God, and do see all my Sins washed away in the Blood of my Dear Saviour. And I do declare as before the Lord, that I would not be guilty Wittingly nor Willingly of the Blood of the meanest Son, no, not for Ten Thousand Worlds, much less of the Blood of such as I am charged with.

" I have again and again besought the Lord with Tears to make known his Will and Mind unto me concerning it, and to this Day he hath rather confirmed me in the Justice of it; and therefore I leave it to him, and to him I commit my Ways; but some that were Eminent in the Work did wickedly turn aside themselves, and to set up their Nests on high, which caused great Dishonour to the Name of God, and the Profession they had made: And the Lord knows I could have suffered more than this, rather than have fallen in with them in that Iniquity, though I was offered what I would if I would have joined with them; my Aim in all my Proceedings was the Glory of God, and the Good of his People, and the Welfare of the whole Commonwealth.

The People observing him to tremble in his Hands and Legs, he taking notice of it said.

" Gentlemen, By Reason of some Scoffing that I do hear, I judge that some do think I am afraid to Die, by the shaking I have in my Hands and Knees; I tell you no, but it is by Reason of much Blood I have lost in the Wars, and many Wounds I have received in my Body, which caused this Shaking and Weakness in my Nerves; I have had it this Twelve Years; I speak this to the Praise and Glory of God, he hath carried me above the Fear of Death; and I value not my Life because I go to my Father, and am assured I shall take it up again.

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Gentlemen, ' Take notice, that for being instrumental in that Cause and Interest of the Son of God which hath been pleaded amongst us, and which God hath witnessed too by Appeals and wonderful Victories, I am brought to this Place to suffer Death this Day, and if I had Ten Thousand Lives I could freely and cheerfully lay them down all to Witness to this Matter.

' Oh what am I poor Worm, that I should be accounted Worthy to suffer any Thing for the Sake of my Lord and Saviour Jesus Christ! I have gone joyfully and willingly many a Time to lay down my Life upon the Account of Christ, but never with so much Joy and Freedom as at this Time: I do not lay down my Life by constraint, but willingly; for if I had been minded to have run away I might have had many Opportunities; but being so clear in the Thing I durst not turn my Back, nor step a Foot out of the Way, by Reason I had been engaged in the Service of so Glorious and Great a God; however Men presume to call it by hard Names, yet I believe e'er it be long the Lord will make it known from Heaven that there was more of God in it than Men are now aware of. *All the Gods of the Nations are but Idols; they have Eyes, but see not; and Mouths, but speak not; and cannot save those that trust in them. But my God is the King of Kings, and Lord of Lords, before whom all you here, and all Nations, are but as the Drop of a Bucket. And he will never leave those that truly trust in him, unto whose Glory I shall surely go, and shall sit on the Right Hand of Christ in Heaven, it may be to judge those that have Unjustly judged me, Matth. 25. 33, 34. 1 Cor. 6. 2.*

The Sheriff minding him of the shortness of Time, if he had any Thing to say to the People he might.

He said, I do desire as from my own Soul that they and every one may fear the Lord; that they may consider their latter End, and so it may be well with them: And even for the worst of those that have been most malicious against me, from my Soul I would forgive them all, so far as any Thing concerns me; and so far as it concerns the Cause and Glory of God, I leave it for him to plead; and as for the Cause of God, I am wil-

‘willing to justify it by my Sufferings, according to the good Pleasure of his Will.

‘I have been this Morning before I came hither so hurried up and down Stairs, (the meaning whereof I knew not,) that my Spirits are almost spent, therefore you may not expect much from me.

‘Oh the greatness of the Love of God to such a Poor, Vile, and Nothing-creature as I am! What am I that Jesus Christ should shed his Heart’s-Blood for me, that I might be Happy to all Eternity, that I might be made a Son of God, and an Heir of Heaven! O that Christ should undergo so great Sufferings and Reproaches for me, and should not I be willing to lay down my Life and suffer Reproaches for him that hath so loved me! Blessed be the Name of God that I have a Life to lose upon so Glorious and so Honourable an Account.

Then praying to himself with Tears, and having ended, the Hangman pull’d down his Cap; but he thrust it up again, saying.

‘I have one Word more to the Lord’s People, that desire to serve him with an upright Heart: Let them not think hardly of any of the good Ways of God for all this; for I have been near this Seven Years a Suffering Person, and have found the Way of God to be a perfect Way, his Word a tried Word, a Buckler to them that trust in him, and will make known his Glorious Arm in the sight of all Nations. And though we may suffer hard Things, yet he hath a Gracious End, and will make for his own Glory, and the good End of his People. Therefore be cheerful in the Lord your God, hold fast that which you have, and be not afraid of Suffering, for God will make hard and bitter Things sweet and easie to all those that trust in him: Keep close to the good Confession you have made of Jesus Christ, and look to the Recompence of Reward; be not discouraged by Reason of the Cloud that now is upon you, for the Sun will shine, and God will give a Testimony unto what he hath been doing in a short Time.

‘And now I desire to commit my Concernment into the Hands of my Lord and Saviour Jesus Christ, he that hath

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‘ hath delivered himself for the Chief of Sinners, he that came into the World, was made Flesh, and was Crucified, that hath Loved me, and Washed me from my Sins in his own Blood, and is Risen again, sitting at the Right Hand of God, making Intercession for me.

‘ And as for me, Oh, who am I! Poor, Base, Vile Worm, that God should deal thus by me; for this will make me come the sooner into his Glory, and to inherit the Kingdom, and that Crown prepared for me! Oh, I have served a good Lord and Master, which hath helped me from my Beginning to this Day, and hath carried me through many Difficulties, Trials, Straits, and Temptations, and hath always been a very present Help in Time of Trouble; he hath covered my Head many Times in the Day of Battle. By God I have leaped over a Wall, by God I have run through a Troop, and by my God I will go through this Death, and he will make it easie to me; *Now into thy Hands, O Lord Jesus, I commit my Spirit.* After which Sentence was fully Executed on him, and his Head set on the South-East End of *Westminster-Hall*, and his Quarters upon the City Gates.

OBSERVATIONS.

TO commit Villany unparallel’d, and bravely to outface Death, is the Badge of a desperate Traytor, and an unhappy Christian. In this Man’s Life I find nothing of Repentance; as if the Murther of a King, and the Ruin of Church and State, were of so slight a Consequence, that among Birds of his own Feather Treason becomes Meritorious, and his Detestable Death a Glorious Martyrdom.

He calls it God’s Cause, nay, the very Interest of the Son of God, his Usurpation he terms the Fear of the Lord; unheard-of Impudence! Can God be the Author of Treason? Or can Man expect Mercy from God’s Hands that voluntarily transgresseth? *Prosperum & felix scelus virtus vocatur*, was Heathenish Philosophy, though without Question a Maxim in the Commonwealth of his Conscience, whilst Religion was made the Stalking-horse to his Rebellion.

Monday

*Monday following, being the 15th of October,
about the same Hour Mr. John Carew was
carried to the same Place of Execution.*

WHen he was brought to the Gibbet, before he went
up the Ladder, (his Hands being bound,) he exhorted
several Friends standing by to be 'faithful unto Death, and
'not to be ashamed of the Cause for which they suffered,
'and they should receive a Crown of Life. And further
said to a Friend that stood by, 'that he hoped the
'Truths of the Kingdom which he had Preached up and
'down would not be the less esteemed for that he now
'came to Seal it with his Blood.

Mr. Carew's Speech upon the Ladder.

TRuly it is not Words, nor that which I have to
'speak in mine own Spirit, will Glorifie God, or
'give any Advantage to your Souls, or unto me; but it
is, if I may speak a few Words in the Spirit of the
Lord, and in the Power of his Might, and from an
Unfeigned Love unto Jesus Christ, that would indeed
give me an open Entrance, and make my Passage very
Sweet, and a Blessing may be left behind, even upon
you. The first thing (indeed) that hath been very
Weighty, (and I desire to leave it upon all, upon Saints
as well upon those that are not acquainted with Jesus
Christ,) that Eternity, Immortality and Eternal Life, it
is a wonderful Thing; the Thoughts and Apprehensions
of it are able to swallow up a poor Soul: We little think
what it is; he that knows most of God, and most of
Christ, and hath the greatest Measure of the Anointing,
he little, little knows what it is to Appear before the
Holy, the most Glorious, the most Righteous God of
Heaven

' Heaven and Earth ; to stand before his Judgment-Seat,
 ' before Jesus Christ that is at his Right-hand ; and where
 ' all the Holy Angels are so ashamed (because of the Glo-
 ' ry of God) that they fall down and cover their Faces,
 ' and cry, *Holy, Holy, Lord God Almighty, which art, and*
 ' *waist, and art to come.* And therefore if such Glorious
 ' Creatures, if such Excellent Spirits, as these *Seraphims*
 ' and *Cherubims* be, if they do fall down before the Glory
 ' and Majesty of this most Excellent and Wonderful
 ' God, how should Dust and Ashes do ? And how should
 ' they Fear and Tremble to appear before him ? And
 ' there I say, think of this, and of the Righteousness of
 ' God, as well as of his Glory and Majesty, and of his
 ' Justice ; that when for one Sin he threw down the An-
 ' gels (those Glorious Spirits) into Hell, and he would
 ' take no Ransom or Redemption for them ; and though
 ' he hath Mercy on the Sons of Men, (according to his
 ' own Election or Purpose, and according to that that
 ' he hath Purchased for himself in Christ Jesus before
 ' the Foundation of the World was laid,) yet in Time he
 ' made his Son a Sacrifice before Men and Angels, to
 ' bring his Chosen Ones to Glory. That he should take
 ' Pleasure to send his own Son out of his Bosom, who
 ' was the Delight of his Soul, and Bruise him for our
 ' Sins ; yet it pleased the Father to Bruise him. The
 ' most Holy and Righteous God that had but One Son,
 ' One only Begotten Son, (that was the Delight of his
 ' Soul,) and should take Pleasure to Bruise him that we
 ' might be Healed, and laid Stripes upon him that we
 ' might be Healed, Oh the Heighth and Depth, Oh the
 ' Length and Breadth of the Love of God in Christ Jesus
 ' unto poor Souls ! Oh this is that the Angels do desire
 ' to stoop down and look into, and to know more of this
 ' great Mystery of the Love of God in Christ, and that God
 ' should take upon him the Nature of Man ! And put him
 ' into that Glorious Union with his own Son ; and that
 ' he should leave the Angels, though Christ was made a
 ' a little lower than they, for Suffering Death for us : Yet
 ' now, because the Nature of Man is united to the God-
 ' head by Vertue of that Marriage and Union, we be-
 ' come

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come the Sons of God, and Heirs of Glory. Those
 that are Adopted by Jesus Christ, are brought near to
 the Throne of Glory, are in a High and Glorious Com-
 munion and Fellowship with the Father and Spirit,
 owned of all the Holy Angels; and therefore they do
 stand without the Throne, (as in several Places of the
Revelations,) and round about the Elders, and round those
 that were given to the Lamb, (as in the Fifth of the *Reve-
 lations,* and many other Scriptures,) they stand with-
 out; but there is another Company within, which is
 the Twenty-four Elders, and Four Living Creatures,
 they fall down and worship God, they are nearer than
 the Angels. Oh! Who hath Credited, who hath Be-
 lieved, this Report? And to whom is the Arm of the
 Lord Revealed? Oh! How many Professors are there in
 this Day, in this Nation, that call upon the Name of
 Christ, and that say they shall be Saved by Christ, and
 do Live and Trust most in their own Works and Right-
 eousness, and never come to the Knowledge and Un-
 derstanding of this great Mystery of the Love of God in
 Christ? Who never received those Teachings from the
 Anointing, and according to the New Covenant,
 where it is promised that they shall be all Taught of
 God; all the Children of God shall be Taught of him;
 and there is no one can Teach these but the Father;
 none can draw them to the Son but the Father; and no
 Man can come to the Father but through the Son:
 And this great Mystery is both by the Light and Ope-
 ration of the Holy Spirit, who makes the New Crea-
 ture in the Soul: O that God would pour out of his
 Holy Spirit, that God would pour out the Spirit of the
 New Covenant, and the Spirit of the Gospel, and the
 Spirit that can declare the Mystery of God's Word in the
 Spirit; and that he hath made Manifest through Jesus
 Christ: O there is much talking and speaking in the
 Name of Christ! And how many Men spend little Time
 in getting Evidences in the Power and Demonstration
 of the Spirit, and come to apprehend God in Christ,
 that speak of him? Oh! There are few of these the
 Lord knows. O that the Anointing may be poured
 out

out more now, according to this Faith, in the Way of
 this Grace, and in this Love of God, even in the E-
 lecting Love of the Father, and in the Redeeming
 Blood of Jesus Christ, according to the purchased Pos-
 session that he hath obtained through his own Righte-
 ousness, wherein God hath been Just also, in justifying
 the Ungodly; and among them such a poor simple
 Piece of Dust and Ashes as I have been, and have to
 this Day little glorified my Father; and yet I can call
 him Father, through some Measure of his Spirit, and
 Father, according to the Spirit of Adoption too; and can
 say, the Lord Jesus hath given himself for me; and I
 take the Lord Jesus Christ as the great Gift of the Fa-
 ther, desiring to bear Witness of that Love, and of
 that wonderful Grace and Glory, that he hath made
 me Partaker of in and through him. Oh! Blessed be
 the God and Father of our Lord Jesus Christ, who
 hath called me to this Hope, and who hath made me
 Partaker of this Glory, that the Saints are Enlightened
 in. And now I long to see the Face of this Father,
 and of his Son, though I have such a Number of Sins
 in me, and though I have an Interest in him, and can
 call him Father at any Time without doubt, and in
 full Assurance of Faith in the Holy Spirit; yet if Jesus
 Christ were not there to present me Faultless before the
 Presence of God I should be afraid to appear before
 him; but he is able to do it; and therefore saith the
 Apostle, *Now unto him that is able to Save you, and to*
present you Faultless before the Presence of his Glory with
exceeding Joy, &c. I am a poor Sinful Piece, full of
 Iniquity, laden with many Burdens, that have a Body
 of Death that I carry about me, and I am now about
 to lay it down, and my Soul shall enter into Eternal
 Life, and be made Perfect in a Moment, through the
 Mighty Power of God that hath wrought that Glori-
 ous Work of raising Christ from the Dead. Oh! All
 my Strength, and all my Joy, and all my Life, is in
 Christ, and in him alone: And I have a Righteousness
 already of his Working, according to his own Grace,
 and according to his own Mighty Power, and accord-
 ing

ing to his own Mercy, that he hath been pleased to
 Work in me, and so hath been pleased to keep me in
 a very Wicked, and in a very Evil Day, by the Power
 of his Grace. And I desire to glorifie my Father, and
 many Years have I been in that Work that hath been
 of late in this Nation; few and evil hath been the
 Days of my Pilgrimage, but I have desired to serve the
 Lord with Faithfulness, and in the Integrity of my
 Soul, without Prejudice against any Creature; and it
 hath been the Desire of my Soul to approve my self
 Faithful towards God, and towards Man: And what
 I have done I have done it in Obedience to the Lord,
 that I had in my Eye, and in my Heart. There are
 many Things laid upon many of those that profess the
 Kingdom and Glorious Appearance of our Lord Jesus
 Christ, as if they were Enemies to Magistracy and Mi-
 nistry; and as if so be we were for the Destruction of
 the Laws and Properties of Mankind, therefore I shall
 speak a few Words unto that: And if indeed we were
 such, we were fit to be turned out of the World, as
 some Men think they should do God good Service in
 sending such poor Creatures quickly from hence. There
 is no such thing, I desire to bear Witnesses to the true
 MAGISTRACY, that MAGISTRACY that is
 in the Word of the Lord. And that true Ministry,
 which Ministry is a Ministry from the Anointing, that
 doth bear Witness to the Lord Jesus, and hath his Ho-
 ly Spirit. That Testimony I desire to bear, and that
 Testimony I desire to stand faithful in, with Integrity
 to the Lord Jesus, as King of Saints, and King of Na-
 tions. And therefore it is, I say, to have a Magistracy
 as at the first, and Counsellors as at the beginning; Men
 fearing God, and hating Covetousness; and that Mi-
 nistry as doth Preach the Everlasting Gospel.

Here Mr. Sheriff interrupted him, saying, 'Tis desired
 that you spend the rest of your Time in preparing your self.
 Another said, You spend your self, Sir, in this Discourse A-
 nother said, It Rains. Then Mr. Carew said, *I will pray.*

Mr. Carew his Prayer.

O Most Holy, and most Glorious and Blessed God, the God and Father of our Lord Jesus Christ, the Father of all Glory, the God of the Spirits of all Flesh; unto thee, unto thee doth my Soul desire to come through the New and Living Way, even through Christ my Righteousness; and in him and through him to be offered up by the Eternal Spirit a Living and Acceptable Sacrifice, in which thy Soul delighteth. O Lord, thou knowest my Frame, and thou knowest my Life, and what a Passage this is, and what a wonderful Thing it is to enter into Glory, and what a wonderful Thing it is to stand before thee, and to stand in thy Presence. O Father, Father, let my Soul be filled with thy Joy, and with Peace in Believing: O let my Heart be in Heaven, while my Body is here; and, O let me be joined unto the Lord through thine own Spirit before this Separation be---O Lord, thou only art able to take hold of my Heart and Spirit; poor Creatures may speak Words to thee, but Oh! It is thine own Power, and it is thine own Spirit, that must take hold of the Heart; it is thine own Spirit that must carry through all; and it hath been thy Spirit (Blessed be thy Name) that hath carried me through many Trials, and many Temptations, and many Difficulties, that thy poor Worm hath met with in this Pilgrimage for many Years. O Blessed be thy Name for all the Goodness, and for all thy Grace, and for all thy Presence that hath been with thy poor Creature far and near. Oh! Blessed be thy Name that thou hast kept me in any Measure Faithful unto thee, and made me willing to lay down my Life for thy Righteous Work and Cause. O Lord Bless, Bless thy poor People; O Comfort them in this Day. Pour out Sevenfold of thy Spirit for what thou dost take away in any of thy Servants for thy Holy Name's sake. O let the Cause and Kingdom of Christ be Dear and Precious in thy Sight, and Live always! Lord, little do these (poor Creatures) know, or these Nations know what a Controversie thou hast with them. O that thou wouldst be pleased Graciously to spare this People; spare thy People however! And let them that love Zi-

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on, and favour thy Righteous Cause, be glad for Ever and Ever. O now Father be Dear to me; do thou receive my Spirits; take me into thine own Glory; take me into thine own Glory; let me know it is my Portion, let me know there is a Crown in the Hand of Christ prepared for my Soul. O Blessed Lord, thou hast honoured thy poor Creature, and brought him hither-to, O reward all the Labours of Love in any to him, in Bonds or Death; and give them a double Reward into their own Bosoms. Reward it so to them and theirs; Blessed be thy Name that thou hast brought thy poor one hither to suffer in thy Cause. And, O Lord, let thy Spirit be poured forth upon the Nations until the whole Earth be filled with the Knowledge of thy Glory. And that Christ Jesus may have all the Honour, and Praise, and Glory, and Dominion, for Ever and Ever. Amen.

I am so exceeding Dry that my Tongue is ready to stick to my Mouth; but I would fain speak a little more. Oh Blessed be God! Oh! How many are the Refreshments I have had from the Presence of my God and Father, sweet and secret Communion betwixt him and my Soul to Day. And for that my Soul hath seen of his Riches and Kindness; O that I might be more like Christ! For I have been very unlike to Jesus Christ, very unlike to my Father. But I shall leave all that is unlike Christ behind; and all his own Workmanship be will purifie and perfect through this Passage into Glory. O my Dear Father, receive my Soul; O make this Passage sweet, for now I am coming to thee; Lord, help, Lord, spirit me; fill me with thy Spirit; let me be ever with thee, let me know what it is to have thee at my Right Hand, that I may not be moved; that in my Soul going out of the Flesh, I may be let into the Presence of God, and into the Arm of Jesus Christ. Oh! That my Soul may be breathed forth into the Arms of God, into the Bosom of Jesus Christ, through the Anointing of the Spirit!

A Friend that stood by said, It is expected you should speak something to the Matter of your Suffering; the Under-Sheriff said, 'Tis not to be suffered. What are you, that you put on Men to speak? What are you Sir?

Mr.

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Mr. Carew said, Farewel my Dear Friends, Farewel; the Lord keep you Faithful. The Friend said, We part with you with much Joy in our Souls.

Mr. Carew said to the Executioner, Stay a while, I will speak one Word; and then said very solemnly, and with a Loud Voice,

Lord Jesus receive my Soul, Lord Jesus, into thy Arms I commend my Spirit; and so fell asleep.

His Majesty was pleas'd upon Intercession of his Friends to give his Body to be Buried.

OBSERVATIONS.

THE Scene is no sooner prepared, and Harison's Part acted, but Carew enters, a Man that suck'd in Treason with his First Milk, one of the Main Props on which Fanatick Fury Built herself a Fantastick Fabrick; one whose Name, like that of Felton and Ravillack, shall stand stigmatiz'd to Eternity for Treason, Inhumane Treason, against a Gracious Prince.

Magistracy and Ministry, the Two Eyes of this Land, which like Two Diamonds in the Crown give a Lustre to Majesty, by a pretended Zeal were almost dazled, and hourly threatned to be quite put out, whilst Gain was his greatest Godliness.

1. He impudently affirms that it was in the Fear of the Lord he Condemned the Lord's Vicegerent; pretends at the First to be excus'd from being a Member of that Detestable Synod, to palliate his Premeditated Treason; but being once Seated in the Chariot of Authority, he, Jehu-like, drove on furiously till he had wash'd his Hands in that Innocent and Sacred Blood. And so far was he from repenting for his Villany, (that he was sorry it was beyond his reach to strike one Blow more at Majesty.

The

The nex Day, viz. Tuesday, the 16th of October, Mr. John Cooke, and Mr. Hugh Peters, were carried to their Execution; but First of Mr. Cooke, the Appointed Time being at Hand.

HE asked several times if the Sheriff was not come; saying, *Why stayeth the Wheels of his Chariot? Why do they drive so heavily? I am ready, Blessed be God; I have nothing to do but to die.*

Word being brought that the Sheriff was come, he made haste to be gone, and his Wife stepping after him, took him by the Arm, whereupon he said, *O do not hinder me from going to Jesus Christ!*

And then with a Cheerful Countenance taking leave of his Friends, he went to the Sledge that carried him, whereon also was carried the Head of Major-General Thomas Harrison, with the Face bare towards him; and notwithstanding that Dismal Sight, he passed rejoicingly through the Streets as one borne up by that Spirit which Man could not cast down. Being come to the Place of Execution, when he was taken out of the Sledge he said *This is the easiest Chariot that ever I rid in in all my Life.*

Being come upon the Ladder, and the Rope put about his Neck, he rejoic'd, saying, *Blessed be the Name of God that I am bound for the Sake of Christ.*

Then his Work was to address himself to God, and to that End said, *If you please I shall speak a few Words to God in Prayer.*

Mr. Cook's Prayer before his Speech.

MOST Glorious Majesty, this Day is a Representation of that Great Day when all thy Poor People shall meet together, Multitudes, Multitudes in the Valley of Derision. Thy Poor, Poor Servant is now come to pay the Debt which he oweth to Nature; Blessed be thy Name that thou hast prepared him for it; Blessed be thy Name, Sweet Jesus, Blessed be thy Name. O that all thy Poor People that are here, if possible,

possible, may feel something of that Divine Power and Assistance of God that thy Poor Servant now feels at this Time; Blessed be thy Name. I am a Poor Creature, a Poor Sinner, and the Lord might justly withdraw from me, and leave me to Horror and Scaredness if he should deal with me in Justice; but this hath not been his Method (Blessed be his Name) to leave and forsake his Poor Servant. Lord, let thy Blessing be upon us at this Time, and let thy Blessing be upon England, and let thy Blessing be upon all these Nations, and let thy Blessing be upon all that are here. Assist, O Lord, by thy Divine Power; give us to see much of thy Power; and let not this Meeting be in vain, but let every one here receive Benefit thereby, to the Praise and Glory of thy Great Name, and the Everlasting Salvation of all our Souls, (if it be thy Blessed Will,) through Jesus Christ our Lord.

Having ended his First Prayer, he applies himself to the Sheriff and Spectators in this following Speech.

Mr. Sheriff and Gentlemen,

THE most Glorious Sight that ever was seen in the World was our Lord Jesus Christ upon the Cross; and the most Glorious Sight next to that is to see any Poor Creature for him in his Cause.

I desire to speak a few Words, briefly to let you understand what a Glorious Work the Lord hath been pleased to accomplish upon my Spirit. I bless the Lord I have ransacked into every Corner of my Heart, and I have searched into all my Sins, Actual and Original, Secret and Open, Known and Unknown, so far as the Lord hath discovered them to me and I have confessed them all with a Penitential Bleeding Heart, and Contrite Spirit; Blessed be his Name, he hath been pleased to come in abundant Manner, and hath been pleased to shew me that the only Remedy is the Blood of Christ; and I have, Blessed be the Lord, applied that Precious Blood to my Poor Soul, and have laid hold upon a Christ by a True and Lively Faith; and there is a Sweet Calm and Serenity in my Soul and Conscience, Blessed, Blessed be thy Name. I desire to glorifie God, and to give him the Glory of all, and to take Shame unto my self for any Sin that I have ever committed, that I know to be Sin, and therefore

therefore I desire to rejoice in the God of my Salvation, as Isa. 61. 10. I will greatly rejoice in the Lord, my Soul shall be joyful in my God, for he hath clothed me with the Garment of Salvation, he hath covered me with the Robe of Righteousness; as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth herself with Jewels, even so the Lord delighteth in me. And as the Earth bringeth forth her Buds, and as the Garden causeth the Things that are sown in it to spring forth, so the Lord will cause Righteousness and Praise to spring forth before all Nations.

And Isa. 43. 9, 10. Ye are my Witnesses, saith the Lord; I do desire to bear a Testimony unto God, and to Jesus Christ, for Justice, and Truth, and Righteousness, and Holiness.

The Lord knows I have no Malice upon my Heart against any Man or Woman living upon the Face of the Earth; neither against Jury that found me guilty, nor Court that passed Sentence; I desire freely to forgive every one from the Bottom of my Heart. And as concerning this great Dispensation you may (it may be) desire to hear something of it; truly I say, as to the King's Majesty I have not any Hard Thoughts concerning him, my Prayer shall be for him that his Throne may be upheld by Truth, and by Mercy, for by Mercy, Prov. 23. the Throne is upheld; but I must needs say, that Poor we have been Bought and Sold by our Brethren as Joseph was.

Brother hath betray'd Brother to Death, and that Scripture is in a great Measure fulfill'd, Mat. 10. 21. The Father against the Son, and the Son against the Father, and Brother shall deliver up Brother to Death. I desire for my own Part to kiss the Rod; and I do desire (if it may please the King's Majesty) that no more Blood may be shed after mine; it may be the Lord will put it into his own Breast.

Here is a Poor Brother coming, I am afraid that he is not fit to die at this Time; I could wish that his Majesty might shew some Mercy.

The Sheriff interrupted in Words to this Effect, Let that alone, for the King's Majesty hath Clemency enough for all but his Father's Murderers.

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Mr.

Mr. Cook reply'd, Then I shall proceed to speak something concerning my Profession and Faith, which, I Bless the Lord, is founded upon the Rock Christ Jesus. I do not expect Salvation for any Thing I have ever done, but only lay hold upon Christ as a Naked Christ, and there to bottom my Soul.

I can say, to the Praise and Glory of God, that I have endeavoured in my Place, and to my Power, to do that which might be to God's Glory, according to the best of my Understanding. I have stood for a Gospel Magistracy and Ministry, and that many Delays in the Law might be removed, (and that Thing I have much suffer'd for;) I say it's good for King and People that many Delays in Matter of Justice should be removed, and that Publick Justice might be speedily and cheaply administred.

And as for my Profession, I am of the Congregational Way, I desire to own it, and am for Liberty of Conscience, and all that walk humbly and holily before the Lord, and desire to walk in the Fear of the Lord; and believe it is a Truth, and there can be nothing said against it. I do confess I am not convinced of any Thing I have done amiss; as to that I have been charged with I am not indeed, neither did I understand the Plea of the Court, That if the Lords and Commons had brought the King to the Bar, and set him over them again, their bringing him to the Bar had been Treason.

I desire never to repent of any Thing therein I have done, but I desire to own the Cause of God, and of Christ, and am here to bear witness to it; and so far as I know any Thing of my self I can freely confess it.

Here the Sheriff interrupted him again, desiring him to forbear any such Expressions.

Mr. Cook reply'd, It hath not been the Manner of English Men to insult over a Dying Man, nor in other Countries among Turks and Galliaffes.

The Lord Bless every one of us, and help us that we may look more to the Honour and Glory of God than the Concernments of our own Lives: For alas! What is a Poor Miserable Life to us, but that therein we might give Honour and Glory to the God of all our Mercies?

And

And if there be any here of that Congregation to which I was related in the time that I lived here, I would commend to them that Scripture, Phil. 2. 7, 18. Yea, and if I be offered up upon the Sacrifice and Service of the Faith, I Joy and Rejoice with them all, for the same Cause also do ye Joy and Rejoice with me. And, Dent. 18. Verse 11. The Lord God of your Fathers make you a Thousand Times more than you are, and Bless as he hath Promised. The Lord be pleased to speak Comfort to them, and to all them that Fear the Lord.

The Lord keep England from Popery, and from Superstition, and keep it from Prophaneness, and that there may not be an Inundation of Antichrist in the Land. And that is all the Harm I wish unto it.

The Lord hath Forgiven me many Thousand Talents, and therefore I may well Forgive those few Pence that are owing unto me. I Bless the Lord I have nothing lying upon my Conscience, but I can unbosom my self to every one, and to the Throne of Free Grace, in the simplicity of my Spirit; I have endeavoured to do nothing but with a good Conscience, and through the Integrity of my Heart, though accompanied with many Frailties.

I desire to Bless the Lord; my Lot was rather in Ireland than here; here I have been more known where I have given the Offence.

The Sheriff again interrupted him.

Mr. Cook replies, Sir, I pray take notice of it, I think I am the first Man that ever was Hanged for demanding of Justice, therefore I hope you will not interrupt me.

I suppose you were there, and do bear me Witness in your Conscience, that there was not any thing then that I did not Communicate to the Court that I now speak upon the Ladder.

If you will believe the Words of a dying Man, I say as I must give an Account, I have nothing lyeth upon my Conscience. We must all meet together at the Great Day of the Lord, to give an Account of all our Actions, (and then it will appear,) the Lord grant we may meet with Joy and Comfort.

I have a Poor Wife and Child, and some Friends left, I desire you that came along with me to commend to them Isaiah 54. 4, 5, and 10, Verses.

I hope the King and Parliament will consider our Poor Friends as to their Estates; you know that those Lords that formerly suffered under the Parliament did not lose all their Estates; I hope there will be some Consideration as to Justice, (lest that our small Estates prove a Poyson amongst their great deal,) and my Poor Wife and Relations suffer.

The Lord grant that Mercy may be shewed, that Mercy and Righteousness may Magnifie and Exalt itself above Justice: I shall not hold you long, I shall desire in the Fear of the Lord to give my self, (as in Rom. 12. 1.) A Living Sacrifice, Holy and Acceptable unto God, which is but a Reasonable Service.

And so do intreat that I may have a little time to call upon the Lord, unless there be anything more desired, or any one that would ask me a Question.

Truly I forgive all from my Heart; I have nothing upon my Heart to accuse any of them withal. I Bless the Lord I have a clear Conscience; I say it is in the Integrity and Simplicity of my Heart, (I do now appeal to the Great God, to whom I must give an Account of what I have done,) knowing that all my Guilt is washed away in the Blood of Jesus Christ, (and before him I hope to appear,) and have nothing else to plead any thing at all for me.

And so I hope that I have declared my self with Simplicity and Integrity in a few Words, that you may understand my Mind.

I shall speak a few Words to the Lord in Prayer, and shall not trouble you further.

When having pray'd a short space he was Executed, and his Head afterwards fix'd on the North-East End of Westminster-Hall.

Observations on Mr. Cook.

IF Treason ever wore a Cloak you may see it here now palliated to the Life; a quaint Orator struggling for Life under the sad Pressures of a heavy Charge. A Man Bred up where Law was more in force, at least more studi-d, than the Gospel. I am sorry Pearls of Eloquence, and the very Marrow of the Law, should prove destructive to the Owners.

Sum

Sum up all his Virtues in a Schedule, and at the End write Traitor : Can then his Virtues make me blush to write, *Solus in conclavi & teste Lucerna?* What he himself at a Publick Meeting, & *Cælo spectante*, was not ashamed to act, the King must die, and Monarchy with him; could the dull Genius of this Nation suffer it so tamely? *Marius*, that Excellent Roman, daunted his Butcher with a Word, *Et tu homo audes necare, C. Marium*. And could not Majesty with all its Charms daunt a Soliciting Cook?

He alledges, he was put on it, nay, fee'd to do what he did; so was *Judas* when he Sold his Master: Money is the Root of all Evil, and brought that Famous Orator *Demosthenes*, a Brother of the same Fraternity, to a Sore Throat, when 'twas *Avaritia non excusat militiam*.

Some Memorable Passages of Mr. Hugh Peters in his Imprisonment at Newgate, and at the Time of his Execution at Charing Cross, October 16, 1660.

MR. Peters, as is well known, was exercised under great Conflict in his own Spirit during the time of his Imprisonment, fearing (as he would often say) that he should not go through his Sufferings with Courage and Comfort; and said to his Friends that he was somewhat unprepared for Death, and therefore unwilling to die; something he said he had committed, and other Things omitted, which troubled him; but though it was a Cloudy and Dark Day with him for a Season, yet the Light of God's Grace and Favour would break forth at last.

A Night or Two before he suffered Two of the Episcopal Clergy, who as some Report were the King's Chaplains, came to give him a Visit; they endeavoured to make Advantage of the present Temptations where-
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with he was then assaulted, and to perswade him to a Repentance and Recantation of his former Activity, in the Parliament Cause, which they endeavoured to enforce upon him by a Promise of Pardon from the King in case he would therein hearken to them. But told them, *He had no Cause in the least to repent of his adhering to that Interest; but rather that he had in the Prosecution thereof done no more for God and his People in these Nations; and with Civility dismissing those Viscitants, he applied himself to some other Ministers then present, whom he judged more able to speak a Word in Season to him under these great Trials, wherewith the Lord was then pleased to exercise him.*

Being carried upon the Sledge to Execution, and made to sit therein within the Rails at *Charing-Cross*, to behold the Execution of Mr. Cook, one comes to him, and upbraided him with the Death of the King, bidding him (with opprobrious Language) to repent: He replied, *Friend, you do not well to trample upon a dying Man, you are greatly mistaken, I had nothing to do in the Death of the King.*

When Mr. Cook was cut down, and brought to be Quartered, one they called Colonel Turner called to the Sheriffs Men to bring Mr. Peters near, that he might see it; and by and by the Hangman came to him, all besmear'd in Blood, and rubbing his Bloody Hands together he (tauntingly) asked, Come, how do you like this, M. Peters? How do you like this Work? To whom he replied, *I am not (I thank God) terrified at it, you may do your worst.*

When he was going to his Execution he look'd about, and espied a Man, to whom he gave a Piece of Gold, (having bowed it first,) and desired him to go to the Place where his Daughter lodged, and to carry that to her as a Token from him, and to let her know, *That his Heart was as full of Comfort as it could be, and that before that Piece should come to her Hands he should be with God in Glory.*

Being

Being upon the Ladder he spake to the Sheriff, saying, Sir, You have here slain one of the Servants of God before mine Eyes, and have made me to behold it, on purpose to terrifie and discourage me; but God hath made it an Ordinance to me for my Strengthening and Encouragement.

When he was going to Die he said, *What, Flesh, art thou unwilling to go to God through the Fire and Jaws of Death? Oh! (Said he,) this is a good Day, he is come that I long look'd for, and I shall be with him in Glory; and so smil'd when he went away.*

What Mr. Peters said further at his Execution, either in his Speech or Prayer, it could not be taken, in regard his Voice was low at that time, and the People uncivil. His Head was afterwards set upon London-Bridge.

Observations on Mr. Peters.

A State Juggler drest in Divinity; a meer *Proteus*, and yet a Regicide; a Firebrand kindled by the Devil; by whose insinuating Practices, blowing the Bellows of Rebellion, and belching from an Impure Throat the loathsome Vapours of Sedition, he not only poisoned the Kingdom, but ruined the Stately Fabrick of an incomparable Monarchy; pretending in his Pulpit that to be the Finger of the Lord which visibly appears to all Ages to be the Hand of the Devil.

Wednesday, October 17th, Mr. Thomas Scot, and Mr. Gregory Clement, were brought on several Hurdles to the same Place, where being come, Mr. Scot first began.

Mr. Scot's

Mr. Scot's Speech upon the Ladder.

Gentlemen, I stand here a Spectacle to God, to Angels, and Men: To God and Angels, to whom I hope I am shortly a going. And now to you I owe it; to God, and the Nation, and myself, to say something concerning each. For myself, I think it may become me to tell you how and why I came hither; and something in the general, concerning my Capacity. In the Beginning of these Troubles I was (as many others were) unsatisfied; I saw Liberties and Religion in the Nation in great Danger, to my best Apprehension; I saw the Approaches of Popery, in great Measure coming in upon us: I saw——upon which the Sheriff interrupted him in these Words; If you will betake your self to Prayer you may.

Mr. Scot replied, I shall not speak to reproach any——

The Sheriff interrupted him again, saying, You have but a little time, Mr. Scot, therefore betake that little time to Prayer.

Mr. Scot replied, 'Tis according to my Mind to speak what may be said——

Here the Under-Sheriff interrupted, saying, It hath been denied unto your Predecessors, and will be denied unto you.

Then he prayed as followeth.

Holy Lord God, the Great and Glorious God of Heaven and Earth, King of Nations, and King of Saints; in both which Capacities thy Poor and Unworthy Creature comes now to bear his Witness in this great Spectacle, before Thee, Angels and Men: O Lord, were it not for Sin none of these Things had befallen this Nation, nor my unworthy self; we have all transgressed, and gone astray from thee by a perpetual Back-sliding, even all of all Sorts, Conditions, Ranks, and Orders of Men: And among them none, none more than thy Poor Unworthy Creature, who acknowledgeth the same here before thee, in the Face of Heaven, and

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in thy Presence, to which he is very shortly a going; that Glorious Grace which thou hast been pleased to afford unto his Soul in it. O Blessed Lord, thou hast called him forth as a publick Spectacle to some in a Condition of Shame and Reproach, to others of Comfort, and to thy Blessed Self, as one that is a Witness for thee, that hath served thee with all Faithfulness in his Trust and Publick Capacity and Employment. O Lord, thy Dispensation to thy Poor Creature hath been Wonderful, Gracious, and Merciful; and he must say to the Praise of thy Free Grace.—

Here the Hangman stooping down to take Drink, which was reached up to him upon the Ladder, interrupted him; upon which Mr. Scot said, Prithee let me alone, I have not done; and then proceeded in Prayer, as followeth.

—That this very Condition to which he is now brought he acknowledgeth is the very Answer of his Prayer before his going out of England. Thou knowest, Lord, he did many times in Prayers and Tears seek thy Blessed Majesty for Counsel, and for Advice, whether it was his Duty to stay and suffer, or to shelter himself abroad; and if it were thy Will to take more Honour to thy self by his Suffering than Living, thou wouldst be pleased to remand him back again, and bring him hither. And he hath observed thy Providence checking of his Way, and in preserving him all along until he came to this. O Blessed Lord, thy Poor Creature doth acknowledge that thy Ways to his Poor Soul have been of wonderful Grace and Mercy. But Blessed be thy Glorious Name, the Great God of Heaven and Earth, he hath been pleased to bear him Witness to himself, to Angels, and to all that hear me this very Day, thy Poor Servant that now stands to suffer had Joy and much Consolation from God, and from his Cause, more than ever he had before; I say again, to the Praise of the Free Grace of God, I Bless his Name he hath engaged me in a Cause not to be repented of; I say in a Cause not to be repented of.—

Here the Sheriff interrupted him, saying, Is this your Prayer, Mr. Scot? Desiring him to forbear those kind

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A Brief Account of the Behaviour

of Expressions. Others also told him that he contradicted himself, and spoke Blasphemy.

Then Mr. Scot said, I shall say no more but this, the Lord I do acknowledge, that this very Morning in the Dark Chamber I had very much of the Presence of God, and from thence I take Consolation to my self that his Spirit is with me, and that he hath Sealed unto my Soul the Decrees of Heaven, at least perswaded my Soul that it will be well with me, and that I am out of all Danger, as to my Eternal Condition; and that I shall Live and Reign with him there, where all my Sin shall be done away, which is the Growing Glory of my Soul; and all Tears wiped away also. O Lord, remember the Price of Blood that hath been shed for the purchasing of the Civil and Christian Liberties. And remember thy Enemies, that are not Incorrigible Enemies to thy Truth and Holiness; and give them Understanding to see their Error, and to turn to thee; a Heart Broken, and with Humiliation, that they may seek God with their whole Heart, that they may be a Holy or Immanuel Nation, a Chosen Generation, a Peculiar People, Zealous of Good Works, Careful to shew forth the Virtue of him that hath called them from Death to Life. The Lord call in all that belong to the Election of Grace speedily into that Number: Let no Weapon formed against thy Church prosper; but, Lord, remember Zion, if it be thy Good Pleasure, and repair the Walls of thy Jerusalem: O Lord, thy Cause lies near the Hearts of thy People; and I bear thee Witness that I have this Income from thee as the Return of their Prayers: And that we are supported to bear Witness for thee very Cheerfully, and with Satisfaction. I desire to be found of thee in Jesus Christ: I do now abhor all my Sins, and renounce my Services, and do account them all as Dung. Lord, thou knowest I have desired to live, that I might serve thee better, and love thee more: But that I may be with thy self, Oh it is infinitely better, and to confirm that Testimony which is concerning thy Glorious Will: And thy Will be done in Earth, as it is in Heaven, by me and all thine, from henceforth and for evermore. Amen.

Observations

Observations on Mr. Scot.

MEN, whose Damnable Actions whilst Living, never merited from Good Men the smallest Credit, being now to be made Sacrifices to Publick Vengeance, see how Saint-like they present themselves on the Stage This Man enter'd for a Black Saint in the Calender of Cruelty.

Something as to Mr. Gregory Clements take as followeth.

PERhaps some may think it strange that there is so little said as to Mr. Gregory Clement, who suffered with the rest; therefore this only is to be said more, (which is known to many,) that Mr. Clement was very silent both in the Time of his Imprisonment at Newgate, and at the Time and Place of his Execution at Charing-Cross; only thus it is said, that he express'd his Trouble (to some Friends in the Prison) for yielding so far to the Importunity of his Relations as to plead guilty to the Indictment: And though he spoke little at the Place of Execution, yet (so far as could be judged by some discerning Persons that was near him) he departed this Life in Peace.

The same Day Mr. Ad. Scroop and Mr. John Jones suffered together at the same Place.

Colonel Scroop's Speech at Execution, October 17, 1660.

YOU see an Object here that hath been in a better Place; but howsoever the Lord Jesus Christ hath sent me to this Place I should Die, I have no Animosity nor Malice against any Man, nor ever had I; neither have I any Evil Will to those that brought

me hither, nor to the Jury that found me Guilty, nor Judges that passed Sentence, nor to him through whose Means I was brought here to suffer. I say once more the Lord forgive him; I shall not Name him, for I come not hither to reflect upon any Man's Person.

I will not tell you what my Breeding hath been, because it is not good for any Man (especially at such a time as this) to boast of his Lineage or Breeding; but this I shall say, that I was Born and Bred a Gentleman.

As for my Carriage it may be some that look upon me here knows what it hath been: Howsoever the Lord knows all, and the Lord God is Judge of all, and he will judge; I shall submit my self to his Judgment, which is a Righteous Judgment. The Judgment of Men may go Wrong, but God's Judgment is Right; I shall submit to his Way. The Lord he is the Rock of Ages, and my Support under this great Weight that is now upon me: I look up to him alone; the Lord Jesus Christ is my Saviour and my Redeemer; I am going into his Arms, Blessed be his Name: I follow him; he is gone before me the same Way; therefore it is no Reproach or Shame to follow the Lord Jesus Christ, to Die in his Cause; for that is it which I judge I am now going to do.

That which I do desire of you (here are a great many Spectators both on the Right Hand and on the Left) is, that this Day may represent to you the General Day of the Judgment of Christ, where you must appear, and there every Man must receive according to their Works: And at that time it will be known, I say, at that time it will be known and seen, whose Works are Righteous, and whose are not; therefore I would wish you, and desire you to judge Charitably of me.

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Observations on Colonel Scroop.

IF Birth or Education can render a Man Accomplisht without doubt Col. Scroop deserves a favourable Censure; but as the smallest Spot is soonest discerned in a white Garment, so Treason dishonours the highest Extraction, and leaves a Blot in the Scutcheon of Nobility. A Candid Nature obligeth me to love the Man, yet my own Conscience, and that solemn Commandment, *Fear God and Honour the King*, makes me Pity what I cannot justify, and Condemn the Treason as a Person that once lov'd the Traitor.

Coll. John Jones his Speech upon the Ladder,
October 17, 1660.

Here is Two Things that are necessary now I am going through this narrow Gate or Passage to the Eternal Majesty; I say Two Things are necessary as to the Occasion of my coming hither, to receive my Father's good Pleasure.

First, Peace with God. Secondly, Peace with Man.

I shall speak something to each of these; and in the first place speak something of the Court wherein I received the Sentence. It hath been reported, as I was told, that I confessed his Fact, and confessed that I were guilty of Murther, as under those several Expressions that are in the Indictment, viz.---

I desire to clear my self before the Lord, and before the World, in that Particular; for should I grant that I was guilty in Reality and Truth of Murther and Malice, viz. --- should be'y: my own Conscience, and draw upon me a greater Weight than I could bear; but thus far I do confess, was willing to make the Work as short as I could; and because I would not stand so long I told them I would take the first Fury that came; and when a Jury was called, then I did Confess so much as I was convinced of as to the Matter of Fact; I desire you will judge charitably of this that I speak
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I will not tell you what my Breeding hath been, because it is not good for any Man (especially at such a time as this) to boast of his Lineage or Breeding; but this I shall say, that I was Born and Bred a Gentleman.

As for my Carriage it may be some that look upon me here knows what it hath been: Howsoever the Lord knows all, and the Lord God is Judge of all, and he will judge; I shall submit my self to his Judgment, which is a Righteous Judgment. The Judgment of Men may go Wrong, but God's Judgment is Right; I shall submit to his Way. The Lord he is the Rock of Ages, and my Support under this great Weight that is now upon me: I look up to him alone; the Lord Jesus Christ is my Saviour and my Redeemer; I am going into his Arms, Blessed be his Name: I follow him; he is gone before me the same Way; therefore it is no Reproach or Shame to follow the Lord Jesus Christ, to Die in his Cause; for that is it which I judge I am now going to do.

That which I do desire of you (here are a great many Spectators both on the Right Hand and on the Left) is, that this Day may represent to you the General Day of the Judgment of Christ, where you must appear, and there every Man must receive according to their Works: And at that time it will be known, I say, at that time it will be known and seen, whose Works are Righteous, and whose are not; therefore I would wish you, and desire you to judge Charitably of me.

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I should be y^e my own Conscience, and draw upon me a greater Weight than I could bear; but thus far I do confess, I was willing to make the Work as short as I could; and because I would not stand so long I told them I would take the first Fury that came; and when a Jury was called, then I did Confess so much as I was convinced of as to the Matter of Fact; I desire you will judge charitably of this that I speak

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at this Time, as in the Presence of the Lord, that it is not really, (viz. that I acknowledged my self guilty of Murder, I had no such Thing in my Heart.

I must Confess I very freely quit his Majesty, considering what he doth in this Case is the Part of a Loving Son to a Father, especially the Judges telling him that it is the Law, and I conceive that the Court did nothing but what they their best Understandings judged Right as to Law; therefore I freely acquit the Court, though there was not enough said to satisfy such a Poor Creature as I am in so great and deep Point as that was. As for all others, I do not know a Man on the Earth to whom I do bear any Malice, but I am in perfect Charity with all Men, and I hope the Lord is Charity with me; and therefore as I desire to have Forgiveness my self from all those that I have offended, even so I do freely Forgive all those that have in any Measure offended me.

The next Thing is towards God, and it is that which should be last upon my Heart: It is not expected that I should give an Account here of my State and Condition, for that is between God and my own Soul; and I do, through the Grace and Goodness of God, firmly believe, that my Redemption is wrought, and my Pardon is sealed, and that I shall be immediately in my Father's Arms, and that I shall be translated and brought to behold the Lord Jesus Christ in Glory with Comfort, and Fulness of Joy.

Col. Jones his Prayer.

Blessed Lord God, thou art the great Opener, open unto my Soul the Lord Jesus Christ, who wilt lead me into the Ways of Truth and Life; O God Save me, make Good all the Pledges of thy Love unto my Soul! Oh make all the Promises which I have believed all the Days of my Life, make them now Good unto my Soul, giving me the full Enjoyment of thy self: I desire to Bless and Praise thy Name for this Hour that thou hast brought me to. Oh, what am I poor Worm that thou shouldst give me this Opportunity to suffer for thy Name, and to acknowledge thy Mercies before

so great a Congregation at this Place. Holy Father, Holy Father, Oh that thou wouldst now rain down Blessings from Heaven upon thy Poor Creatures that do hear and behold this Action this Day! Oh that thou wouldst sanctifie this Thing to them, and let Poor England be a Land of Truth and Happiness! O Lord, let England flourish! And Oh that thou wouldst make thy Angel of Light to go before thy People: Good God, we pray thee keep off those great Judgments that hang over the Heads of these Nations, because they have sinned against thee: Through thy Name sanctifie us; let not thy Name be reproached; Dear Father, receive my Soul, I am ready to come unto thee: Blessed Father, into thy Hand I commend my Spirit, thou hast Redeemed me, Blessed be thy Name, in that thou hast opened the Treasures of thy Love unto my poor Soul. Thou hast given me this Hope, whereof I need not be ashamed! Blessed be thy Name my Spirit is full of Joy. Oh Holy Father, Holy Father, I pray thee let thy Blessing come down upon thy Poor People. Look upon me, Holy Father, stretch out thine Arms to carry me over this Brook; I pray thee stand by me, Dear Father; I cast my self into thy Hand, I commit my Soul unto thee.

Then speaking to the Sheriff, said, 'Mr. Sheriff, I must needs return you many Thanks for your Civility.'

Sheriff replied, I am glad to hear such an Ingenious Confession, and that you make such an End, and that you have not gone into any reviling Language, as some others have done before.

After this he committed his Soul to God, and so departed.

Observations on Colonel Jones.

IF Old Age could free a Man from Punishment, then had Col. Jones a good Plea in the Court of Antiquity; his Grey Hairs pleaded much Gravity, but Reverence is not due

due to Traitors; to be Zealous in a Bad Cause argues a Conscience fit for Villany.

The Last of these Ten Persons order'd for Execution were Col. Dan. Axtel, and Col. Fran. Hacker, who on the 19th of October, Two Days after the Death of Scroop and Jones, were drawn upon One Sledge to Tyburn.

THEY were brought forth of Prison; the Sledge being ready for them, they took their leave of some Friends that stood at the Door, and Col. Axtel desired them to be at the Place of Execution; and both entring the Sledge, they cast up their Eyes toward that God to whom they were coming; then with a cheerful Countenance setting themselves down, they were drawn to Tyburn, the Place of Execution, where a Cart was set ready, into which they both ascended, their Countenance not at all Changed, though now the King of Terror stared them in the Face; the Ropes being then put about their Necks, and a burning Fire kindled before their Faces; first, Col. Axtel applies himself to the Sheriff in these following Words.

Col. Axtel's Speech at Tyburn, October 12, 1660.

MR. Sheriff, I am now, as you see, come to the Place of Execution, according to my Sentence: I desire your Leave that I may speak Freely, and without Interruption, first to this People, and then to God, for it is the last I shall speak in this World, and I hope it will redound to your Account.

Mr. Sheriff's Reply. Sir, you know what the Court prohibited you to speak, and what was spoken at the Bar of the Court was there desired, therefore 'tis needless to repeat

at it here. I hope you will keep to the present Business that concerns you, and not go out into Impertinencies; and because you have but a little Time, spend it to your best Advantage, and the Good of the People, and then you shall not be interrupted. Or to the same Effect.

Col. Axtel begins, *I say the very Cause for which I have engaged, is contained in this Book of God, (having the Bible in his Hand,) both in the Civil and Religious Rights of it, which I leave to you, giving the Book to Mr. Knowles.*

You see a Dead Man Living, and yet I hope I shall Live to all Eternity, through the Mediation of Jesus Christ, the Mediator of the Covenant of Free-Grace.

I must truly tell you, that before these late Wars it pleased the Lord to call me by his Grace, through the Work of the Ministry; and afterwards keeping a Day of Humiliation in Fasting and Prayer with Mr. Symon Ash, Mr. Love, Mr. Woodcock, and other Ministers in Laurence-Lane, they did so clearly State the Cause of the Parliament, that I was fully convinced in my own Conscience of the Justness of the War, and thereupon engaged in the Parliament Service, (which as I did and do believe) was the Cause of the Lord, I ventured my Life freely for it, and now Die for it.

Then Mr. Sheriff said to this Purpose, Sir, remember your self.

Col. Axtel proceeds; and after the Work of the Lord was done in England, my Lot cast me in the Service of Ireland, and I thank the Lord I was serviceable to the English Nation in that Countrey, and have discharged my Duty fully according to the Trust committed to me there.

As for the Fact for which I now suffer, it is for Words, only for Words, and but for Words; and the Sentence is already reversed in my own Conscience, and it will be reversed by Jesus Christ by and by. I pray God from the very Bottom of my Soul to forgive all that have had any Hand in my Death, both Witnesses and Jury, and the Court that passed Sentence; for considering the Doctrine of our Lord Jesus Christ, as he hath laid it down, Matth. 5. 44. It hath been said of Old Time, Love your Neighbours and Hate your Enemies; but I say unto you, Love your Enemies, and pray for them that hate and despitefully use you, that

you may be the Children of your Father which is in Heaven.

I desire according to this Doctrine from the Bottom of my Heart that God would give them true Repentance, and not lay their Sin to their Charge, nor my Blood, which by God's Law and Man's (I think) could not justly have been brought here to suffer. But I bless God I have some comfortable Assurance that I shall be embraced in the Arms of Christ, and have Cause to hope that his Spirit shall carry my Soul into the Father's Hands.

And if the Glory of this Sunshine be so great, (the Sun then shining Bright,) how much more is the Glory of the Son of God, who is the Sun of Righteousness.

I think it convenient to give you some Account of my Faith.

I believe all Things written in the Old and New Testament, and the Principles and Doctrine of a Believers Faith; I believe the Blessed Ordinances of Christ, that it is our Duty to hear the Word preached, to seek unto God in Prayer, and to perform Family Duties, and to walk in the Communion of Saints; and for my own Part I am a Member of a Congregation which I judge to be the Way of Christ, (and were it for that only I were to Die I could Witness to it,) which is a Company of Men Born again by his Grace, that walk in the Ways of Christ Blameless and Harmless. I Believe Jesus Christ died for Poor Sinners, of whom I am Chief, as the Apostle Paul saith, This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners, of whom I am Chief. And if the Apostle might say so, much more may I.

My Friends and Countrey-men, I have Reason to bewail my own unprofitable Life, having been very unfruitful unto the People of the Lord; the Lord knows I have much fault upon my Heart, were it not for the Blood of Christ that cleanseth and washeth me, according to his Promise, saying, I loved you, and washed away your Sins in my own Blood; for there is no Remission of Sins without the Blood of Christ. I desire you all to loath and cast off Sin; it were better to Suffer than to Sin; it is better to Die than to Sin; nothing could grieve our Savi-
our

our but Sin, and therefore have a Care of that: You and I must meet one Day at the Bar of Christ, and the Son of God shall be our Judge, for God hath committed all Judgment to the Son, *That all Men should Honour the Son as they Honour the Father.* This Day is a resemblance of that Day, therefore be serious: Beg as much Good to your Immortal Souls as I expect to enjoy by and by. I beseech you beg of God that he would save your Souls, and omit no Opportunity through the Strength of the Lord to Believe, and put your Trust in the Lord Jesus Christ; be sure to Labour after Assurance of your Interest in him, or else you will be of all Men most miserable; for I of Men were most miserable if I had not believed, *To see the Goodness of the Lord in the Land of the Living.*

Blessed be the Lord that brings me into this State, let the Way or Means be what it will; it is God's Sovereignty who made these Creatures, to dispose of them how he pleaseth, and God hath ordained this Death for me from all Eternity. The Lord Christ often prayed, *Thy Will be done*; this is the Lord's Will. He hath numbered my Days, and my Time; are in his Hand. Many seek the Ruler's Favour, but every ones Judgment is from the Lord. When Pilate said unto Christ, *Knowest thou not that I have Power to Crucifie thee?* Christ answered him, *Thou couldst have no Power against me, except it were given thee from above.* Therefore I acknowledge the Righteous Hand of God he is Righteous, but I am Sinful, *Therefore will I bear God's Indignation; because I have sinned against him.*

It is said of Jesus Christ, *That for the Joy set before him, he endured the Cross, and despised the Shame, and is set down at the Right Hand of God,* where I hope to see him by and by in Glory and Majesty, and to see his Angels and Believers worshipping of him, and therefore I despise the Shame. Our Saviour died upon the Cross without Sin; I am a sinful Creature, a wretched Sinner, and shall I expect better than he that was my Master? He who was Holy, and never had a sinful Thought in all his Life; and died not for himself, but for us, that we might

might Live through his Death; that through his Poverty we might be made Rich. And Christ having done this for his People, it should not be in their Eyes thought a despicable Thing that we should suffer for him, having been engaged in the Work of God. But Christ must prevail in Righteousness, and he will prevail.

Now Mr. Sheriff I thank you for your Civility, and for this leave.

After this Col. Hacker spoke something privately to him, whereupon Col. Axtel said, Mr. Sheriff, Must we both Die together?

Mr. Sheriff answered, Yes.

Then Col. Hacker read a Paper which he had in his Hand, a Copy whereof followeth.

FRiends and Countreymen, All that have known me in my best Estate, have not known me to be a Man of Oratory; and that God hath not given me the Gift of Utterance, as to others, therefore I have only this briefly to say unto you that are Spectators: As the Parliament stated the War, I did out of Judgment and Conscience, join with them in the Common Cause, and have through Grace have been faithful to it according to my Measure. And as for that which now I am condemned for, I do freely forgive both Judges, Jury and Witnesses, and all others; and I thank the Lord, to whom I am now going, at whose Tribunal I must render an Account, I have nothing lyes upon my Conscience as Guilt whereof I am now Condemned, and do not doubt but to have the Sentence reversed. I do now apply my self unto God by Prayer, and do desire the Hearty Prayers of all that fear God, that I may have a sweet Passage from this Mortal Life, to that Immortal Life which God hath prepared for all that are in Christ Jesus.

Francis Hacker

After the reading of this he desired that Col. Axtel would be both their Mouth to God in Prayer.

And then Col. Axtel said, I desire all that fear the Lord to hear me with Patience, and to lift up their Hearts

to seek the Lord with me, that we may have his Strength, and the Presence of his Spirit, from this World to Everlasting Life.

After he had ended his Prayer he gave the Sheriff Thanks again for his Civility, and turning to Colonel Hacker, they saluted and embraced each other in their Arms, and said, *The Lord sweeten our Passage, and give us a happy Meeting with himself in Glory.*

Then pulling his Cap over his Eyes, expected, as is supposed, that the Cart should be drawn away, with his Hands lifted up he utter'd these Words with a Loud and Audible Voice, *Lord Jesus receive my Spirit*; but the Cart staying a little longer, he lift up his Hands the Second Time, and with the like Audible and Loud Voice said, *Into thy Hands, O Father, I commend my Spirit*: And yet in regard there was no Man found to put forward the Horse to draw away the Cart until the Common Hangman came down out of the Cart himself to do it, the Carman, as many Witnesses affirm, saying, He would lose his Cart and Horse before he would have a Hand in hanging such a Man, by this he had Opportunity to lift up his Hands, and utter the like the Third Time also.

Observations on Mr. Axtel and Mr. Hacker.

THE last Actors in this Bloody Tragedy are now entred upon the Stage, and seeing they were join'd in their Lives, I thought it fit to leave them as I found them.

These were guilty of that Horrid Murther, in daring to protect what is a Sin to think. Axtel guarded those Bloody Shambles where Virtue and Majesty stood like Lambs before the Butcher; and now having brought the Ship of our King's Life, tost upon the Tumultuous Surges of so many uncertain Fortunes, almost into the Harbour of their Malice, he bids Rebellion cast an Anchor on the dangerous Sands of the *Good Old Cause*. Thus when all good Christians Hearts were melted in the Furnace

38 *A Brief Account of the Behaviour, &c.*

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